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"Western Women in Eastern Lands."

A Story of Beginnings.

God's Providential Preparation of Women for Active Work for Missions.

BY MRS. JENNIE LOGUE CAMPBELL, MONMOUTH, ILL.

THE last ten years have seen a more systematic study of missions, especially by Women's Missionary Societies, than had ever before been known. Beginning with "Via Christi," which traced the spread of the Gospel of Christ among the nations down to the opening of the nineteenth century, the little volumes of this series, prepared by skilled writers, have brought before the Societies the story of the progress of the Kingdom during the last century in India, and China and Japan, in Africa and the Islands of the sea, in a way at once comprehensive and interesting.

The study which begins with the coming year—"Western Women in Eastern Lands"—is devoted especially to the organized work of women for missions during the great century which so recently closed. It is much the fashion at the present time, to speak of the narrowness of women's sphere during the long ages before the opening of the nineteenth century. True it is, that the legislation of the times was markedly unjust to her in regard to the disposal of her person, her property and her children. But may we not believe, from the biography and the history of those times, that usually love was stronger than law, and that it was the exception and not the rule, that advantage was taken of these cruel limitations. To a large extent in those days, woman's activities were confined to her home and neighborhood circle. The daily paper did not come to her door, bringing to her the knowledge of the vast world beyond her horizon. The sewing machine and other inventions for lightening her labor did not as yet exist. Neither to women nor to men did life come easy in those early days. Enjoying the liberty that a later and a wiser age gives to womanhood, let us not forget to honor and revere those pioneer women who, with brave hearts and willing hands, laid the foundation of so much that blesses our lives.

Never was the heart of Christian womanhood indifferent to the growth of the kingdom. The earnestness and devotion of women was a very large factor in the establishment of those primitive churches which began to rise almost as soon as the settlement sprang up in the wilder-

ness. When the world's great cry of need was borne from beyond the seas to the ears of Christian women, they were not slow to respond, in the effort to send messengers of help into those regions which were then so far distant in time. As far back as the year 1800, we find a Baptist "Female Society for Missionary Purposes," organized in Boston. In the long roll of illustrious names of women missionaries, there are none that shine more brightly than those of the brave young Harriet Newell and the heroic Ann Haseltine Judson. In England, the enthusiasm and devotion of Carey; in America, the organization of the American Board roused and stimulated the missionary zeal of women, as well as men. Mothers, for Christ's sake, gave their sons as missionaries, their daughters as the wives of missionaries, and saw them depart with but little reason to hope that ever again they should look into the beloved faces.

During the first half of the century, there was little of organization among women in efforts of any kind. The "Female Mite Societies" of scattered congregations, did what they could to aid the mission cause. Their contributions were usually "mites" indeed, for the women of those times controlled very little money. They were, however, the expression of the love of devoted hearts and were doubtless accepted by the Master. The contributions of these societies went into the hands of the various church boards, composed entirely of men. These boards sent out, from time to time, unmarried women missionaries when homes could be found for them with the missionaries' families. In most heathen lands at that time, a woman was safe only under this protection.

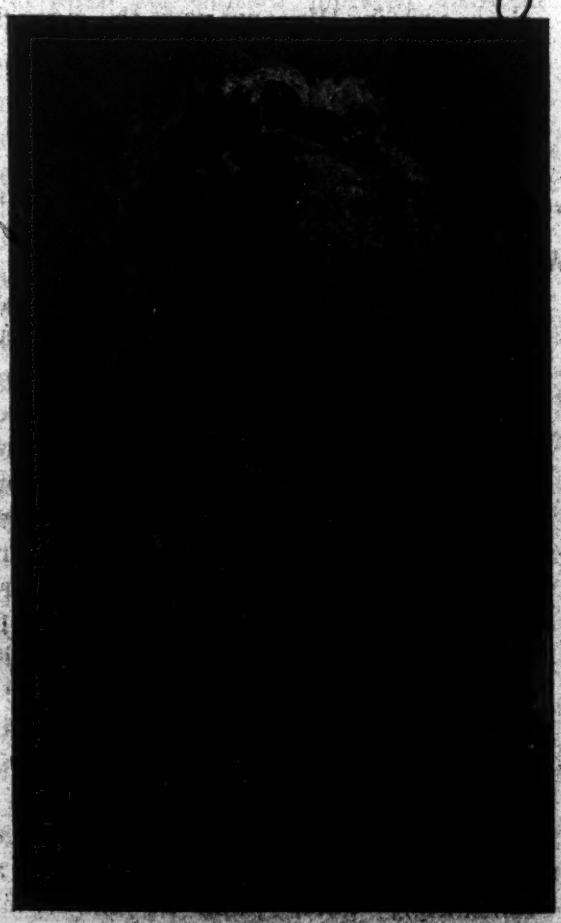
The two Churches which united to form our own denomination, did not send missionaries to the foreign field until about the middle of the century. But among those early missionaries, were two women who will be remembered as the first of the long line of unmarried women who have nobly represented our Church in heathen lands. Sarah B. Dales went to Syria in 1854, and four years later was transferred to the mission in Egypt. For more than a score of years she has slept in the land of the Nile, but the influence of her devoted life still remains. Elizabeth Gordon went out to India with her brother and his wife in 1854. For almost fifty years she toiled on, passing through the horrors of the mutiny, and still lives to see the mission which she helped to plant, become a great light in that dark land. It was fitting that when she was led to the platform before the General Assembly of 1903, at Tarkio Mo., the whole Assembly rose as one man, in honor of the woman and her work.

But God's Providence was preparing Christian womanhood for a more active missionary effort. Schools of higher education for women began to be opened in the first half of the nineteenth century. Notable among these, was Mt. Holyoke Seminary at South Hadley, Mass., opened in 1837. Its founder, Mary Lyon, Miss Tarbell, in her "Women in America," pronounces one of the really great women whom this country has produced. It was Miss Lyon's great desire, born of her own early struggles, that an opportunity for higher education should be given to young women as well as to young men. Equally earnest was her wish that this education should be thoroughly permeated with a spirit of Christian devotion. Her hopes were realized and large numbers of her pupils became missionary teachers, or wives of missionaries in this and other lands.

It was true, not only of Mt. Holyoke Seminary, but of other schools founded during this half century, that they were pervaded by an atmosphere of earnest Christianity. Education, especially for girls, was not common and easy as it is now. In many cases, it was obtained only by severe self-denial on the part of both parents and children. With the knowledge and appreciation of the blessings of a higher education, there came to the

hearts of women, the longing to carry to the lives of their benighted sisters across the sea, the same blessings which they so highly valued for themselves.

While women were thus, by education and culture and missionary intelligence, being prepared for a larger work for God and humanity, the dark war cloud was gathering over our land. The realization of the great wrong of human slavery filled many noble souls with a burning indignation which would not suffer them to be silent. Many of these early Abolitionists were women. They spoke from the public platform—an unheard of thing in those days—lifting up their voices in passionate protest against the terrible injustice of human bondage. Often they had to face the howling mob; often they suffered the pain of social ostracism. In expressing the intensity of their feelings, they were perhaps not always judicious in their utterances. Too many of them, alas, were alienated from the organized church of Christ on account of its apathy toward the horrors of slavery. Mrs. Stowe's great book was as a spark to the tinder in its effect upon the aroused mind and heart of the North. Though women did not know it, they were being brought into a deeper sympathy, not only with the oppressed of our own land, but with all the races bound by the chains of cruel superstitions.



HARRIET BEECHER STOWE.

Then came the solemn days from 1861 to '65, when the Nation rose to the greatest moral height which it has ever attained. Not a household in the land which did not, directly or indirectly, suffer from the war. Women gave their best and bravest, and turned with breaking hearts to their desolate hearthstones. But they found that there was something they could do beside weep and pray. All over the land in every hamlet and village, as well as in the great cities, Soldiers' Aid Societies sprang up, and busy hands were occupied in scraping lint, tearing bandages and making garments for those in camp and hospital. Unexpected organizing and executive ability was brought out in these societies which did remarkable work.

When at length, peace had settled over the country, women began to seek an outlet for the energies and abilities which had been thus developed. There were those who found it in literary and social clubs; others in philanthropic and Christian work. The New England Women's Club was organized in the same year—1868—as the first great denominational women's board—that of the Congregationalists. A few years later came the Women's Christian Temperance Union, which, under the great leadership of Francis E. Willard, has accomplished such wonderful things for "God and Home and every land."

In the year 1861, "an elect lady," Mrs. Doremus of New York, listening to the story of the degradation of heathen womanhood from the lips of a returned missionary, had been led to organize "The

Women's Union Missionary Society," composed of ladies from different denominations. During the days of the Civil War, the society held together, sending out women missionaries, establishing schools and orphanages in heathen lands, and doing the work of a pioneer. As one has said, "The Women's Union Missionary Society opened a way and established a precedent in mission work which, from the first, God wonderfully blessed, preserved and prospered." This society was the forerunner of Women's Missionary societies in this country. Now, with the new life and energy following the closing of the war, the women of all the larger churches, and those of smaller ones began to organize their denominational boards. The watchword of all is the same, "Woman's work for women and children" in our own country and in the heathen world. Before the beginning of the closing decade of the last century, practically every evangelical denomination had its Woman's Board of Missions. In the larger denominations, there are separate boards for the home and foreign work; in the smaller ones, like our own, the work is carried on by one organization.

Looking back over these forty or fifty years since the beginning of woman's organized work, can we not see how plainly God's hand has been guiding and leading, often in a way that the women themselves did not know? The railroad, the steamship were parts of His great plan for bringing the remotest parts of the earth into communication with each other. It was necessary that the messengers of the Gospel should be prepared to travel along these great highways. There was need, not only of the strength and courage of manhood, but the love and devotion of women unfettered by home ties, to carry the light to them that sit in darkness. And back of them, there was need of the women banded together to give and to pray, to strengthen and to uphold the hands of the workers. In God's own time and in His own way the agencies were prepared.

Mary Lyon---A Sketch.

By Mrs. S. S. Wilson, Xenia, O.

As one looks upon the pictured face of Mary Lyon, he is impressed, not only with its aspect of strong intelligence, relieved by a little gleam of humor, but also by the elevation of spirit and the tenderness of heart evinced in the expression of her wise and sympathetic eyes. And truly, all these traits were in the possession of this noble woman; and greatly did she use them, for the good of others.

Her life began in hardship and in this it continued, but hers was a spirit indifferent to personal comfort, if only she might be furthering the overmastering aim of her effort. The boon of attainment, God granted her.

It was on February twenty-eighth, 1797, that Mary Lyon was born at Buckland, Massachusetts. Her earliest home was but a humble farm house, and it was filled to repletion with parents and children—Mary was the fifth in a family of seven, yet integrity and kindness and thrift were there, and she was well-born. Aaron Lyon, the father, was known over the country-side as the "peace-maker," but this worthy man was not long spared to be the mainstay of his household, for he died at the age of forty-five, leaving his wife to care for the family and the farm. This she did with energy and prudence, finding time, also, to be an adviser and comforter to her neighbors.

The little Mary was of eager and retentive mind, and showed herself an astonishingly good pupil at the village school. That she was skilled in domestic

MARY LYON.

science as well, is evidenced by the fact that when her mother married a second time and removed to Ohio, the young girl, only thirteen years of age, was left in the original home to keep house for her brother, in recognition of which service, he paid her one dollar a week. She used, also, to spin and weave, and to sell the material thus produced; the most of the money acquired in this manner, she laid away, hoping for a time when she could secure more of that education for which her whole soul was athirst. At the end of five years, her brother married and left the State. Mary now turned her forces into the direction of teaching, for which she received a salary of seventy-five cents a week and her board. But out of this pittance, she managed to save enough to enable her to spend one term at Sanderson Academy at Ashfield. At the expiration of that time, the trustees of the school, recognizing her gifts and resolutions, offered her gratuitously the privileges of tuition for another term. She had a bed and some table linen, and these she exchanged for a room and board; then, flinging herself upon her work, she plunged into study with utter enthusiasm, easily surpassing all her fellow-students.

It would be interesting to follow in detail, the story of this woman's life, but that would take much space. Let it be sufficient to say that every opportunity for self improvement, she eagerly grasped, making her living meanwhile, by teaching, until at the age of twenty-four, she was happily able to enter an academy kept by Rev. Joseph Emerson, an educator of merit. Soon, we find her associated with a Miss Grant, in a school at Derry, New Hampshire, and here blossomed the thought in Mary Lyon's soul that she, who had struggled under so great difficulties to gain an education, might make this attainment a comparatively simple matter for young women of a later day. Putting behind her, then, all thought of making a home of her own, with the ordinary domestic ties, she devoted herself, first, to teaching in different places and, ultimately, to the collecting of funds for the establishment of a college for women, where matters might be so arranged as to render great expense unnecessary.

In all relations, the strong sense of Mary Lyon is marked, as well as her understanding of girls, her patience with their foibles and sympathy with their struggles.

We cannot now readily realize the obstacles which had to be surmounted by this pioneer advocate of advanced education for women. Failure of efforts, indifference, even disapproval, from those whom she would fain have interested in her project, prejudice and hard work—all these she was called upon to bear. But there was One Who stood by her side, in Whom she trusted all her life; and He gave her strength and intelligence and persistence to shape and forward her design. The first thousand dollars for her projected college were collected in small amounts from women; and when that sum was secured, she felt justified in selecting a site for the institution proposed. Finally, on October third, 1836, the corner-

stone of Mount Holyoke Seminary was laid at South Hadley, and a year later, the college was opened. Accomodations had been arranged for only eighty pupils, but one hundred and sixteen came seeking admissions. A characteristic of the school was—and is—that a considerable portion of the domestic work be performed by the students themselves. This lowers the price of the tuition and board, and at the same time teaches lessons of practical utility.

Miss Lyon was an excellent disciplinarian, but was also a kind, judicious woman, who displayed much tact and discrimination in her management of an undertaking, before her day, practically untried. She was, moreover, a godly woman, of much faith and prayer. Her saintly influence was felt by her pupils; and from Mount Holyoke Seminary, many young women have gone forth to be missionaries, thus carrying forward the spirit of the founder of their Alma Mater, that founder whose thought was always for others and not for self. We read that in the early period of the school at South Hadley, "not a single year passed without a revival, and rarely did a girl leave the institution without professing Christianity."

Mary Lyon was a teacher for thirty-five years, and it is said that more than three thousand pupils came under her direct instruction. She lived to see the success of her labors. No debt hung like a cloud over the school, pupils there had been in plenty. But she had never spared herself, and when at the age of fifty-two, she was attacked by sudden disease, the vital force could not long resist. During her last illness, she was, for much of the time, unconscious, but power was given her, in moments of lucidity, to testify to the preciousness of Christ and to the strength of her trust in Him. And so, triumphantly, on the fifth of March, 1849, there departed from earth, this distinguished woman, who, a few days before her end came, had said to the young women under her care: "There is nothing in the universe that I am afraid of, but that I shall not know and do all my duty."

Dedication

Of The United Presbyterian College Under the Care of the Women's General Missionary Society at Frenchburg, Ky.

BY A CONTRIBUTOR.

THE wise man, Solomon, in Ecclesiastics, 1:9, says—"There is no new thing under the sun."

While there can be nothing new to Him "whose eyes run to and fro throughout the whole earth," a new era opened to the women of the United Presbyterian Church, when, on Saturday, October twenty-ninth, the College building at Frenchburg, Ky., was dedicated to the cause of Christian education among the Mountaineers of the South-land.

For several years, women in different sections of the Church have urged the opening of educational and evangelistic work among the Mountaineers. In some cases, their sympathy with these sadly neglected people, prompted the designation of gifts through missionary societies for the opening of such work.

As the Women's General Missionary Society undertakes work only under the direction of the General Assembly, no steps could be taken to establish work in the South until authorized by the Assembly. This authority having been secured, steps were promptly taken to open work at Frenchburg, Menefee Co., Ky., a hamlet of 350 inhabitants, with 6,000 of a population in the county. Two lots of five or six acres in the valley across the creek from the hamlet, a hill adjoining with a "bench" at its summit,

consisting of several acres of level ground suitable for an orchard and garden and a valuable mountain spring, were presented to the Women's Board by the citizens of Frenchburg.

The twenty-fifth anniversary "dime fund" of six thousand dollars. was designated by the Women's Board for the college at Frenchburg, as a memorial in the home land of the Silver Anniversary of the Women's General Missionary Society held May, 1908.

VIEW OF FRENCHBURG COLLEGE SHOWING THE MANSE

(For other views of Frenchburg College see page 13 of August, 1910, Magazine.)

On the 19th of October, the college was opened with over ninety scholars enrolled. The formal dedication was held on Saturday, October 29th, in the spacious chapel of the handsome college building. The ceremonies were presided over by Miss E. D. Brown, President of the Women's Board. The members of the faculty—Prof. W. Brainerd Jamison, Miss Bertha Houston and Miss Blackwood—Mrs. W. S. Cook, the Home Mission Secretary; Mrs. Mary Clokey Porter, Thank-Offering Secretary, and Mrs. J. C. Alter assisted in carrying out the program. The dedication address was given in the forenoon, by Mrs. M. C. Porter, the subject being "Our Aim."

The afternoon was given over to greetings from the faculty, the three visiting members of the Women's Board, Mrs. J. C. Alter, who has entered upon her very important work there as Home Missionary, Judge Williams of Frenchburg and the address of Rev. E. G. Guerrant of Wilmore, Ky., who, for twenty years, has been establishing schools and churches among the Highlanders of the South.

For one year, Miss Houston had been doing a wonderful work among the children of Frenchburg, and in drilling a choir of young men and women. The part these took in all the exercises reflected great credit upon their devoted leader, and upon themselves.

Mr. Hamilton, the building contractor, had generously donated a fine organ for the chapel, which was presided over by Miss Pearl Cash, one of Miss Houtson's best helpers.

The school rooms, chapel and parsonage were tastefully decorated with autumn branches and scores of small flags, which added much to the attractiveness of the entire building.

Sabbath, October thirtieth, stands out as a day long to be remembered by all who were present at the services. Benches had been borrowed from the two

small churches and the court house, which, together with the chapel chairs, seated nearly 500 people. These were filled by ten o'clock, the opening hour. Dr. Guerrant, who has spent most of his life among the Mountaineers, reached the hearts of his hearers with a gospel sermon so plain that even the youngest could understand. Reverence for God's house was a marked feature of all the services. At times, the quiet attention by old and young, was most impressive. The people seemed hungry to know the truths of the pure gospel.

At two o'clock, the Juniors met under the direction of their leader, Miss Houston the song service being conducted by Miss Blackwood. The forty Juniors present were most attentive during the brief addresses by the three members of the new Women's Board.

Several of the children have read through the New Testament, many have committed a large number of verses to memory and most of them can sing the Bible Songs without books. The offering of the Juniors, amounting to two dollars, was given as a thank-offering. An interested grandmother, Mrs. Stample, added fifty cents as her offering, and the following morning, Miss Pearl Cash contributed five dollars. With tears in her eyes, she said—"This is my thank-offering to God for what Miss Houston has done for me since she came to Frenchburg. I wish I had far, far more to give." The faculty's and Mrs. Alter's thank-offerings brought the total gifts from this new mission at Frenchburg to the goodly sum of twenty dollars.

The third Sabbath service was a Mother's Bible class at three o'clock, taught by Mrs. Alter. The lesson was—"The Anointing of Jesus," Matt. 26:1-6. Mrs. Porter explained what was meant by keeping the home open to Jesus as was the home at Bethany, and urged the mothers to open their homes wide to Him and give to Him, themselves and their children—their very best.

At seven o'clock, at least three hundred men and women attended the Young People's Meeting. The praise service, conducted by Miss Blackwood, with Miss George, a visitor from Wilmore, Ky., at the organ, would have done credit to any of our denominational colleges. The Mountaineers are lovers of music and learn quickly the Bible Songs.

The services were conducted by Mrs. Porter, and her talk was illustrated by a black-board chart—"The Pathway of Life," in which was shown the pathway leading heavenward with Jesus, and one leading downward with the world. After an appeal, "Choose Ye This Day," Mrs. Alter and Miss Blackwood sang softly without the organ accompaniment, Bible Songs, 192—"Hear His Voice Today," after which an invitation was given for persons who desired prayers, to remain. During the half hour that followed, three, a mother, son and daughter, gave their hearts to Christ. Others lingered in the chapel and several, young and old asked for the prayers of God's people.

Arrangements were made for holding evening meetings for prayers during the following week. Thus closed a wonderful two day's service among a people who are eager to learn the teachings of God's Word.

Letters from the teachers at the close of the week's service, report a deepening interest among the people, and another name added to the list of those professing to believe in Christ as their Saviour. Rev. James Ferguson, pastor of United Presbyterian Church at Bellevue, Pa., has kindly consented to hold two weeks of evangelistic services among the inquirers at Frenchburg. The prayers of the Church are most earnestly requested for this wonderful work.

There are thousands of people living among the mountains of the south, who are wandering like sheep without a shepherd. They are lost to civilization, lost to education, lost to citizenship, lost to the Church. Who will help the women of our Church to furnish teachers and missionaries to help bring them safe into the

fold? Is there not some individual, or society, or congregation who will assume the salary of Mrs. J. C. Alter as our first Home Missionary? Her work of visiting the log cabin homes on horse back, along the bridle paths, into the coves and recesses of the mountains, will be an arduous task. But her whole heart is in the work, and with her God-given talents for reaching the people, success in spreading the Gospel among the mountains of Kentucky is assured. Dr. Guerrant states that there are whole counties with tens of thousands of people, who have never seen a Bible or even heard a pure Gospel sermon. In a field twenty miles sqaure, one of his evangelists found only five Bibles among 250 people, and not one person keeping the Sabbath. From the rich blue grass region of Kentucky, to the border line of Virginia—a distance of 100 miles—there is only one Church.

No people make greater sacrifices to hear the Gospel. They will walk from five to ten miles over rough mountain roads to a Gospel meeting and sit on the ground or on hard, rough benches from 9 to 12 a. m., and from 1 to 4 p. m., listening to what an evangelist teaches from God's Word.

Christ's command to His disciples was —"Begin at Jerusalem." Our Jerusalem is surely among these Southern Scotch-Irish Mountaineers. They are our own "kith and kin"; they are our near neighbors; they are the neglected heathen at our doors. They speak the English language. It costs but little to reach them with the Gospel. They are waiting and eagerly watching for the help we have it in our power to give. How much longer shall they be kept waiting? Jesus awaits the answer. What shall it be?

A Letter From Our Foreign Visiting Committee on Their Journey to India.

Mantua, Red Sea,
Oct. 15, 1910

Dear Friends:

On September 24, 1910, at eleven a. m., with flags flying and band playing, the steamship, *Princess Irene*, of the North German Lloyd line, left the harbor of New York for Genoa. Among its passengers, were two representatives of the Women's Board bound for the mission fields of India, Egypt, and the Sudan. With swimming eyes, they watched the dock upon which stood Dr. C. R. Watson, Secretary of our Board of Foreign Missions, Mrs. Parker of New Jersey, and other friends and relatives, until it faded out of sight, and fluttering handkerchiefs could no longer be seen. They then hurried to the writing room, that they might send back with the pilot, a parting message to loved ones, and also hasty acknowledgements to the many kind friends who had literally filled their stateroom with flowers, fruit, candy and books. With the return of the pilot, they felt the last link binding them to the homeland had been severed, and that they were indeed out upon the boundless ocean.

Although the sea was somewhat rough for two or three days, the voyage was a most pleasant and comfortable one. The ship was not crowded, carrying less than five hundred passengers, the officers were very courteous and thoughtful, and the stewards prompt and attentive.

Early Friday morning, Fayal, one of the Azores Islands, came into view and was a most welcome sight after five days of nothing but sea and sky. All morning one or more of these islands were in view. The vessels of the North German Lloyd line, do not stop at these Islands, but any mail which passengers wish to send off, is placed in a keg with double postage and this is dropped from the stern of the vessel to be picked up by anyone from the

Island of St. George, who makes it his business. He puts the necessary stamps on cards and letters, and retains the surplus cash.

On Monday, October 3, with Europe in view on one side, and Africa on the other, the famous rock of Gibraltar was sighted, and the view of rock and fortress, on entering the bay, was very striking. The rock rises to a height of 1,396 feet, and its length from north to south, is nearly three miles. Many of the passengers from the *Princess Irene* went ashore and spent three hours in sight-seeing. The public are not admitted to the Rock Galleries and the Signal Station without special permission, which is granted to British subjects only, but the ride from the landing place to the British lines and race course is very interesting.

"GOODBYE."

There were many passengers on the *Princess Irene* booked for Naples, and soon after leaving New York, they were disturbed by rumors that the ship was not going to land there on account of the prevalence of cholera. After reaching Gibraltar, announcement was made to the effect that the *Princess Irene* would proceed to Naples, land passengers, and discharge cargo by its own crew under qaurantine avoiding any connection with the shore.

Your representatives were booked for Naples, but upon learning that after being in Naples, they would not be permitted to leave any port in Italy for several days, they decided to remain on the boat until it reached Genoa, October 8th.

Here they were met, as soon as the boat landed, by one of Cook's couriers who gave them every attention possible. He had their baggage passed through the customs promptly, put them and their bags into a cab, with instructions to the driver to take them to the office of Thos. Cook & Sons, where they secured railroad tickets for Brundesi, and were then driven to the station.

From Genoa to Brundesi, the distance is about 600 miles, and twenty-six hours were consumed on the journey, which was a very tiresome one, as travelers in Italy do not have the comforts on trains to which Americans are accustomed. Every foot of country traveled through, seemed to be under the most careful cultivation.

At Brundesi, our travelers were again met and most courteously assisted by a courier from Cook's office. At every point, they found the utmost care being taken to prevent the spread of cholera. Railroad tickets had to be produced here

as evidence that Genoa and not Naples, had been the starting point of the land journey, and after assuring the gate keeper that they would immediately board the *Ises*, they were permitted to pass through the gate.

The *Ises* left Brundesi Monday morning, October 10th, at one o'clock, for Port Said. Two days were consumed on the trip, which was a most delightful one, the weather perfect and the sea like glass.

On the morning of October 12th, every passenger, officer and steward was required to report in the music room of the *Ises* at half past five, for medical examination. This over, passengers for Bombay, were permitted to cross over to the *Mantua* lying alongside the Ises.

As soon as mail and cargo were transferred, the *Mantua* left Port Said, and all day moved slowly through the Suez canal. This remarkable body of water, connecting the Mediteranean Sea with the Red Sea, is only eighty-eight miles long, and shortens the journey from Western Europe to India 5,000 miles. Thursday, the Red Sea was entered, and the intense heat of which travelers tell, was experienced.

Tomorrow morning when Aden is reached, more than 7,000 miles of the journey from New York to Bombay, will be completed and here we would raise our Ebenezer and say "Hitherto hath the Lord helped us."

Truly, as the Psalmist says:

"They that go down to the sea in ships,
That do business in great waters,
These see the works of the Lord,
And His wonders in the deep."

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Sincerely yours
Mrs. H. C. Campbell
Mrs. J. B. Hill.

Sialkot Annual Meeting, Sialkot, India.

As we close this form, the following letter has been received and will be read with great pleasure and gratitude.—Eds.

October 25, 1910.

My Dear Friends:—

I can only send you a few lines today, but am sure you will be glad to hear first hand of the arrival of our two commissioners—Mrs. Campbell and Mrs. Hill. They came in yesterday at noon, having completed a journey of *eleven thousand* miles in safety. They both look so well and happy and I can tell you *we are happy* to have them here. As we all stood on the broad front verandah of the Mission House here, after greeting them, and sang together the 103rd Psalm, not many eyes were dry. It seemed almost too good to be true that they were really here. You know how I personally, have longed to have them come. Oh how good our Father is! You know the promise—"Delight thyself in God and He will give thee the *desires* of thy heart."

The Annual meeting began the 19th and they arrived the 24th. We sent a delegation of three out 23 miles to Wazirabad to meet them. At Sialkot station, they were met by several, and the rest of us stood on the verandah of the bungalow—a great big family with only one absent, to welcome them to our Mission, our hearts, our homes. We do thank the women at home for sending them.

I am one of a committee to prepare for their itinerary through the mission. We do want their stay to be a very great blessing to both India and the homeland.

We had a time of wonderful blessing at our Sialkot Convention this year. From my heart I can say I never experienced anything like it. Ten days of spiritual power felt by at least 2,000 of India's best people. A prominent missionary—the Rev. Pengwen Jones, wrote back to Mr. Gordon that "the very air of the place seemed charged with the Spirit of God." Mr. Jones gave us such fine messages on "The Cross of Christ," and "The Church of Christ."

Now I have so much I long to say, but the Anuual Meeting is too busy a place to do much writing.

With much love
Yours, Mary J. Campbell.

Foreign Missionary Correspondence.

Egypt.

Cairo, Egypt,

The Prayer Conference met in Cairo on the 27th of October. The native church was well represented by both Pastor and Elders. Over thirty of the pastors were present. Dr. Zwemer, of the Arabian Mission, was present and gave some very helpful talks. He had been in America for four years and was afraid his Arabic would not be understood, so spoke through an interpreter. There were three sessions, each one of the three days. Many earnest prayers were offered and the good old Psalms never sounded sweeter then when sung by that house full of people, so heartily. We feel sure that much good will result from the Conference. All went to their homes feeling refreshed and benefitted from the meetings.

We have had the great pleasure of having Dr. and Mrs. Robert Stewart and Mr. and Mrs. Nicoll with us for a few days. Dr. and Mrs. Stewart gave us interesting talks in the Christian Endeavor meetings on Sabbath afternoon. They are on their way to India. Mrs. Stewart was in Egypt twelve years before she went to India, and has many warm friends here among our native people. She saw a good many of her old pupils. Dr. Stewart went as far as Assiout, but only remained one day there. Now we are looking forward to the arrival of Dr. Alexander and Mr. Hart.

We also had Dr. S. M. Zwemer and family, Rev. and Mrs. Barney and three others of the Arabian Mission. We are always pleased and refreshed by meeting members of other missions.

We were favored in the Sabbath evening with a sermon by a missionary from Japan, Mr. Logan of the Southern Presbyterian Church. A good orthodox sermon, from the text, "This is my Beloved Son, Hear Him."

Yesterday and today are fast days after the fast of Rosmedon. All Government offices and shops are closed. The Mohammedan boys and girls could not come to school. Every patient who possibly could, left the hospitals to spend the fast with their friends. Every one who possibly can do so, has new clothes. People do not hesitate to tell false-hoods if they can gain by it. One woman went to a girl who had done some sewing for me and told her that I had sent her to have a dress made for her daughter, which I had not done at all.

Our native teachers seem to be rather popular just now. Two of them whom we had expected to teach yet for some time, have sent word that they could not come this month. They have been good teachers and we feel sure they will be good wives. We are praying much, that the children in our schools may learn to love the Savior who gave Himself for us, and that it may be a glad year for very many.

Persons looking in the list of missionaries on the first page of the magazine, would think we had a large force in Cairo, as five of the leaders are located in Cairo, who are not here at all.

Miss Helen Ferrier, Monsura; Eulo McClenahan, Alexandria; Miss Luelen Piekin, Benha; Miss Elsie French, Beni Souef; Miss Leota Cabeen, Alexandria; Miss Lorella Mitchell, Alexandria; Rev. W. R. Coventry, Cairo.

I know it is hard to keep all straight, for there are so many changes, that have to be made from time to time.

It will be some months before we see Mrs. Hill and Mrs. Campbell, as we understand that they are going straight through to India, and will stop on their way back, with us.

With love and best wishes for you and your work,

Believe me yours sincerely
Henrietta M. Harvey.

India.

A Day of Teaching and its Difficulties and Rewards.

Khangah Dogran

Dear Friends.

Sadarain is a village about a mile and a half from here, which we have been visiting regularly once a week, and a description of one single morning's visit to this village, will give you some idea of the

encouraging side of our work. We have there, a little band of "inquirers," (those who are learning preparatory to baptism,) among whom are over a dozen bright young girls, eager for knowledge.

One morning, bright and early, not long ago, we started out on horse back to visit them. The ride through the green fields in the somewhat cool morning air was very pleasant and refreshing. As we approached the village, little ones peeped out at us from various corners and then ran to spread the news that the "Meman" had come. Then what a sound of chattering as the women climbed up on the roofs of their low mud houses or stood in their door ways or court yards to see us pass. Some greeted us in a very friendly manner. They discussed us among themselves, not seeming to think that we understood their remarks.

By this time, we had arrived at the low caste quarter. "Hassaina," one of the girls, caught sight of us and clapped her hands for joy that the Miss Sahibas had come again. She went to call the others while a bed was brought and placed for us in the not very clean court yard, where we were surrounded by cattle. Soon we had our class of eager girls and women before us. We first questioned them a little on what they had learned the week before and were gratified when they were able to recite the text and tell something of the lesson learned. In teaching these people, we follow the Sabbath School lessons, together with the teaching of Psalms, the Lord's Prayer, Ten Commandments and the fundamental truths of Christianity. Just as we began on the 136th Psalm, a buffalo calf got loose and one of the girls was called away to tie it. Settled again after that confusion, until we got through with that Psalm, when we were again disturbed by an old Mohammedan woman, leading into the group a man of about 35 years of age, and pushing aside the girls and planting herself and him right in front of us, she explained that her son had gotten a thorn in his foot and it had become inflamed and they wanted medicine. In vain, did we try to explain to them that they must not interrupt our lesson, that we had no medicine with us, and that if he would go to the Sahib, he would get medicine. After some time, they left in anger and our lesson went on.

The next interruption came while we were repeating the Ten Commandments. A little girl and a little boy about ten years of age, created quite a disturbance with their quarrel. She was pulling his hair and he her ear rings. After separating them, we went on with the Sabbath School lesson. We gave them picture cards illustrating the lesson and found there were not enough for all of them. These people, even the older ones, are much like children, and in a circumstance of this kind, much diplomacy must be used to adjust the matter amicably. Finally, the matter was settled by asking two sisters to share one card. We have found these pictures a great help in enabling them to grasp the idea of the lesson. They listened with great interest, to the lesson that day, repeating the Golden Text over and over.

A passing woman stopped to ask us about medicine, whether we were married or not and when we would be, how much salary the English Government gave us, etc. One or two stooped to examine our clothes to see how many "layers" we wore.

The lesson was concluded with prayer. We explained carefully, for the benefit of the new ones, how they should bow their heads and close their eyes and sit reverently and quiet during prayer, for some of them had never seen anyone pray to God before. One woman who had never been there before, was much amused and laughed. Some of the little ones laughed too, and one mother, to reprove her child, called her a "pig's child." Then every one called out to everyone else to "keep still," all, of course, meaning well, but only adding to the bedlam. When order was finally restored, we talked to the woman who had started the trouble, about the sacredness of prayer, and began again. This time, absolute quiet reigned, and earnest and subdued voices joined reverently in the closing "Amen."

As we rose to leave, they begged us to sit down again while a dear old grandmother brought us some milk. It was scarcely palatable on account of liberal use of sugar, but we could see so much of the dear old woman's love and hospitality in it, that we didn't mind the "syrupy" taste.

Then the girls once more held us, saying—"Oh sing, 'My Heart is Fixed, O Lord!' we didn't get to sing that with you," and "now tell us the verse once more, so we will remember it.

☞ Do you wonder that our hearts were filled with thankfulness as we left.

for God's goodness in allowing us the privilege of bringing His word to these dear sisters?

Yours in His Service,
Jane E. Martin.

A most interesting letter of The Gujranwala City Girls' School.—Editors.

Our school for girls here in Gujranwala is a subject upon which at this very moment, I could write two interesting volumes—volumes I mean, which would interest me. You might not be able to read more than half through the introduction. We live fully a mile from the foul smelling street where the school pours forth its spasmodic industrious sound of studying *"out loud"*—a street which is so narrow that a cow standing crosswise, effectually blocks it. For some reason, the cows down there seem to feel a need of touching the houses on one side with their switching tails, and the houses on the other side, with their heads. But I was about to tell you that to reach the school, we have to leave the mission compound at five thirty, and some of us walk until the lumbering old school chariot, returning from taking its first load, meets us somewhere near the railroad.

We pass many wonderful sights after we climb into that chariot, before we reach the school, carpenter shops and iron foundries, milk shops—how flies do love thick sour milk—and wine shops, and gorgeous dyeing establishments, drying yards and yards of malmal on lines high above our admiring heads, and a cool trickling place where Hindu men are always bathing—they call it a place of worship, not being able to distinguish clearly between a church and a *bath room*. They balance themselves cleverly on the edge of a high platform of cement, in diligent rows, scrubbing their teeth with little sticks of wood, while one at least of the passing chariot loads is aching to know how they achieve such white results, and all of us are looking straight ahead with all our might. We bump on and on bumping is good for the liver in India - our charioteer yelling and shouting, scattering the children and dogs, and urging the lazier part of the population to pick up their beds and get out of the street lest he smash them to pieces as he passes over them—not a Christian spirit, of course, but then, he is not a Christian. Presently we get to our alley and turn the cows gently parallel to the houses, and pass along gingerly, more or less straddling the reeking drain into which most of the refuse of the houses on either side flows down slimily, and we try to keep our clothes from defiling our Hindu neighbors who squeeze up against the walls at our approach, for fear we touch their great brass water vessels. This charming street is only a block long, and we do not go quite to the end, for at the end, in the verandah of a beautiful house that has clamoring blue lions about to jump down from the highest roof, and other ornaments that necessitate a black kettle turned wrong side up to avert the evil, envious eye in that verandah, grunts a man in a chair, wonderfully designed, so that he can lie down and rest his feet high up in the air. He grunts and glares at us with the pleasantness of a man who vows every time a girl is baptized, not to leave one brick upon another of our school, and who has to see the bricks still cleaving fast to one another, and the inhabitants inside enjoying themselves as formerly.

We ignore our glaring neighbor and climb into the doorway just this side of his, and once inside—it is not usually hot at six a. m. in the court, but the school rooms, that have to be kept locked during the intense heat of the afternoon, when they are opened, remind me of how I used to feel when I peeped into my mother's oven to see if the cookies were done. Not being cookies ourselves, we sit in the court until about nine, when the sun drives us inside. I tremble to think what our tempers would be like in the heat and noise and dust, if the Master were not there with us to keep us sweet, especially if there happened to be a dust storm the night before, as very often does happen. Dust storms keep the city awake for hours sometimes, during the hot nights, and the children whose rest has been disturbed, come to school feverish and quarrelsome, and the teachers come almost too tired to begin a day's work. So I can never tell in what sort of a mood four of the non-Christian teachers may wander into my first hour Bible class.

If I should tell you the interesting stories that I've heard about those four women, how one lives a beautiful Christian life in her Hindu home, how two are for the first time, reading the Bible after years of opposition, how the other sister planned to pray for us all, till we became Mohammedans, and such like, my first volume would be full, and you wouldn't have heard of our Hindu widow who, for

many years, has tried not to take a full breath, so that, with such severity to her body, she might find God, and how she is beginning to love a religion that lets one take full breath and permits a long hearty laugh, nor of the young Christian girl who still lives in the low caste quarters and teaches successfully and lovingly, little high caste Hindus, nor of Jirau Bibe, another faithful teacher, nor of the poor teacher who is dying of consumption because her fanatical mother would rather have her die than take help from Christians—she was the mother who told her daughter that she would rather see her walking the streets, a harlot, than have her become a Christian—neither have I told you of any of the classes or pupils, or how the school got two-thirds of all the prize money which was offered to *all* the girls' schools in the Punjab for competitive Bible examination, nor of many other things that makes one thank God for the chance of being a missionary in Gujranwala. But then, this is not the first volume, only a very long budget letter.

Yours sincerely,

Margaret M. Wilson.

Birthday Party at Sargodha, India.

Doing Honor to Three Senior Missionaries.

Sangla Hill.

The month of May, 1910, will long be remembered by the "Mission Miss Sahibas." Through the kind invitation of Misses Anderson and Alexander, we met in Sargodha to celebrate the sixtieth birthday each of Misses McCullough, C. E. Wilson and McCahon. Miss McCullough's birthday is February 15th. Miss C. E. Wilson's March 27th and Miss McCahon's, June 9th, but our celebration was May 4th.

Nearly every "Mission Miss Sahiba" was present and with the Sargodha missionaries, there were about thirty at the birthday dinner. Misses Anderson and Alexander, served so many good things that we nearly forgot we were in India. However, in the midst of the dinner a dust storm, such as only can occur here, began to blow, and as the hot, pricking sand came sifting through the cracks of the doors and windows, we were reminded we were in the Punjab.

An after dinner program had been arranged to be held in "Father Time's Garden." A very pretty garden made of rustic logs and bundles of wheat had been arranged in the open lawn, but the dust and rain that followed, compelled "Father Time" to receive his friends in the "*drawing room.*" It was late that night, or rather early the next morning, when we left. We were greatly interested in Miss Wilson's description of things when she was a young missionary. We felt matters have greatly improved since then. The combined service of Misses McCullough, C. E. Wilson and McCahon in the mission, has been *one hundred years.*

We never think of them as *old.* Their keen interest in the work, their fine appreciation of all that is good in us, their helpful sympathy make us feel we are all one age. They are greatly loved in the mission and as we spent the next day with them and listened to their counsel and advice in the conference of the following day, we found ourselves hoping that when we reach our sixtieth birthday, that we may be like them. Their patience in trying circumstances, their faithfulness in their work, their love for the work and people, their hopefulness for the future and their zeal for the Master is an inspiration to us all. May they be spared many years to us, and each year be filled with goodness, is our prayer.

Yours truly,

Kate A. Hill.

Sixtieth Anniversary Celebration.

E. Josephine Martin writes about the notable anniversary:—

A year ago last April, Mrs. Caldwell invited all the Miss Sahibas to a shower, which she was giving for Miss Sue Cooper White, who had announced her purpose of leaving the ranks of the Miss Sahibas and becoming a *Mem* Sahiba. We were not sorry, because she was not really leaving us, but would still belong to our mission family, and work for the Master—only her name would be changed.

It was very jolly to be together in a social way, for we do not have much opportunity for that in India. We wondered how we could get together again, for there did not seem to be much prospect for "another shower." India is rather *dry* you know. Our Sargodha sisters, Misses Anderson and Alexander, solved the problem, and last spring invited all the Miss Sahibas to a house party on May 4th and 5th, in honor of the sixtieth birthdays of *three* of our number. It came as a surprise to us that these sisters were really *sixty* years old, for they seem much younger. It is rather difficult to grow old in India. We all feel young together.

All but four or five of the Miss Sahibas, who could not arrange to leave their work, and the four new Miss Sahibas, who were away on the hills busy at their language study, bought their railway tickets for Sargodhâ, forming parties of four, in order to get the benefit of the reduced rates offered to such parties, for the Miss Sahibas have to save their *pice*. Because of the heat, several planned to travel by night. We made up our beds in the compartments reserved in the cars, and rested more or less, according to our ability to sleep or not, because of the jolting of the cars.

There were too many of us for the missionaries "*tum-tums*" when we arrived, and we lingered too long visiting on the platform, to secure any hired ones outside of the gate, so those who could find places drove, and the rest walked as far as Mr. McConnelee's house and waited for the "tum-tums" to return for us.

The Anniversary dinner was held the evening of the 4th, and the dining room was decorated very simply and tastily in red and white. Over the mantle, the figures, 1850-1910, reminded us why we were gathered together. We found tasty little booklets at each plate. On the backs of these, Lois McConnelee had painted "four-leaf" clovers, with 1850-1910 above, and May 4-5, 1910 below in fancy figures. On the first pages of the booklets were found written:

Miss Rosa A. McCullough, Feburary 15, 1850.

Miss Cynthia E. Wilson, March 27, 1850.

Miss Elizabeth McCahon, June 9, 1850.

On the next page,

"Father Time! Be ye Kind!
As ye twist and twine.
Mingling shades of peace and strife
In this thread of human life."

On another leaf, we found a tempting menu, to which we all did justice even to the last course of American fruit cake and coffee.

On the next page, was found the program prepared for the evening, which was carried out in the parlor after dinner.

"Father Time's" garden, decorated with sheaves of ripe wheat, had been prepared on the lawn, but a dust storm spoiled that plan.

Miss Hill was the inimitable "Father Time." She came in, stooped, with a pack on her back and her hair whitened with supposed years and a sickle in evidence; also a clock which she frequently consulted. She told of the different flowers in the garden, sometimes humorously and sometimes with pathos, as she referred to the flowers transplanted to the other garden. She then introduced a "bachcha" (young one) who read an essay on "What are 'buzurgs?'" (old and honored ones.) If we had not seen her, we would have thought that Miss Alexander was a little girl of ten reading her first essay at school. Miss Belle Hamilton then sang a sweet song, approriate to the occasion. Miss Jane Martin told why she would like to be a "buzurg." She told of some of the trials of "bachchas" (young missionaries) and why they would like to be among the "old and honored ones."

Miss Hazel Bennett spoke of "the Good, the Great, and the Loved." After this, Miss C. E. Wilson told of "When I was a *bachcha*." She gave us some most interesting experiences of the old days of missionary life. Miss Cowden sang a song, the words of which were original—in which the three honored ones were well characterized. "Father Time" then crowned the three in whose honor we had gathered, whose united service for India counts *one hundred years*.

After this interesting program, "Father Time" opened the mysterious pack and gifts were showered on the three "buzurgs."

The next day was passed most pleasantly. We had our pictures taken and you can see how we looked. Miss Alexander was the photographer.

As we are all busy Miss Sahibas, and even this opportunity of being together must not be lost to our work, the Sargodha ladies asked us to stay another day for a Conference concerning our mission. Matters concerning the schools and the Zenanas accumulated in interest and planning, and we found that the ground could not be covered in one day, only the school questions were discussed. If we only could have had Rockfeller or Carnegie behind the door to take a hint of our needs, we might have had immediate prospect of carrying out the necessary plans which we discussed. But our hearts do not fail us, for "the silver and the gold are His." Although we feel the great need of money, we do not talk *all the time* of dollars and rupees, the more important things were helpfully discussed.

We decided to hold another Conference at Annual Meeting time, for our work called us back to our stations and we regretfully left, with the conference unfinished. Dr. Maria White said, "This is the first time I have left my work for a purely pleasure trip, and I have enjoyed every minute of it," and so said the twenty-four Miss Sahibas who were there.

MISS McCAHON MISS McCULLOUGH MISS WILSON

Taken at the House Party in Sargodha, in honor of their 60th birthdays.
The united service of this trio is about one hundred years.

PARTY OF MISSIONARIES AT SARGODHA, INDIA, WHO CELEBRATED THE BIRTHDAY OF THE ABOVE.

BIRTHDAY PARTY AT SARGODHA. INDIA.

"GLIMPSES FROM OUR MISSION FIELDS."

As represented in an entertainment given by our newest Young Women's Society in Pittsburg, Kansas. They number twenty members. Mrs. R. W. Thompson, pastor's wife, near the center of the group, is president.

INDUSTRIAL WORK AT ALEXANDRIA, EGYPT.

Miss Finney with the older girls at their sewing—here they are represented making worsted cushions.

Editorial.

"Little by little," sure and slow.
We fashion our future of bliss or woe,
As the present passes away.
Our feet are climbing the stairway bright,
Up to the regions of endless light,
Or gliding downward into the night,
"Little by little, and day by day."

* * *

Our Foreign Visiting Committee, Mrs. Campbell and Mrs. Hill, have had a safe journey to India and a welcome worthy of the importance of their arrival. What a beautiful song of praise was employed in the reception given to them. "O thou my soul, bless God the Lord: and all that in me is." The great convention is referred to in Mary Campbell's letter briefly. Continued from page 175 she writes:

"Our women's prayer room this year was a place of marked power. It was occupied day and night f om the very first, but during the last five nights, fifteen or twenty were almost constantly in attendance praying and praising. The last night some of us can never forget. After the evening meeting in the Big Tent, a large number of women and girls went into the Prayer Room. Very soon a spirit of praise fell upon them. They began singing Psalms about ten o'clock and continued until four in the morning, stopping occasionally for a season of prayer, and oh how they prayed that night for their unsaved friends and for the coming of Christ to the hearts of all. Some of us sat there with them that night with hearts too full for utterance."

* * *

A startling calculation of figures was presented to the audience in Assembly Hall, Edinburg Conference, by Dr. Barton. He said:—"Some conception of the magnitude of the work the Church has not yet done, may be pointed out: The number of those living beyond the nfluences of Christendom, was equalled by the number of *minutes* that had passed into eternity since the birth of Christ." Think of it—a soul for every moment since the beginning of the Christian era, waiting for the light that came at the dawn when the angels sang the glad tidings to all mankind—not to Europe and United States alone, but to the world—

"Glory to God in the highest,
Peace and good will to all men."

Can the Church overtake this multitude in this generation? Yes—enough Christians are now acquainted with this stupendous task to do anything God has appointed them to do, IF they comply with the conditions.

It is the spiritual power that is lacking. Men, women, money, are available, when the Church realizes the essential need—namely a consecration of all gifts. Is there not a great need today, a conviction of the condition of the world and our relation to its need? The only thing which will save the Church from its imminent perils of growing luxury and selfishness, is the putting forth of all its powers in behalf of "the world for Christ."

* * *

Christianity is an Evangel, it is the announcement of certain tidings, and the message is essentially directed to all the world.

Every Mohammedan trader, we are told, is a Moslem Missionary. As they trade throughout Africa, they tell of their faith. It is an advance on the religious beliefs of the pagan tribes and they accept it with avidity. They would accept Christianity just as willingly if Christian missionaries were sent to them. After once becoming followers of the Prophet, they offer a most difficult problem to the Christian Missionary.

There are whole tribes in Africa today, ranging from 5,000 to 2,000,000 persons, who have never heard of Christ. These

facts were brought out at the World's Missionary Conference at Edinburg.

The seriousness of the situation must be realized by all of us. We must meet the challenge. To no people more than to the United Presbyterian Church, does the statement bring the corresponding responsibility. We are facing great problems. Our Church can meet the challenge if it will place itself in right relations with the conditions. Only a revived Church can do it.

* * *

"The Church exists simply and solely to deliver the message, to deliver it to all men."

The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., January 5 to 8, 1911. The Conference will open at noon of the 5th, with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries, both medical and evangelical will be present, including men and women of prominence. We are asked to extend to all missionaries, on furlough or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The Conference is interdenominational, all Christian bodies meet on the same footing. Information will be cheerfully given by the secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich.

* * *

"The New Testament is the bound volume of the missionary magazines of the first half century."

The United Presbyterian Cook Book will be on sale after December 10th. Orders should be sent in now to the Republican office, Xenia, Ohio.

One thousand copies should be ordered and sent out before Christmas. This large order will insure the sale of a second edition of one thousand, which is positively necessary if the net profits are to be of a sum sufficient for the needs now at Frenchburg. Readers of this Magazine will do a great favor by speaking a word for the object of this Cook Book. It is an enterprise undertaken solely for good accruing from its sale. Mrs. J. C. Alter has given time and labor to make it a success. It will be a credit to her efforts, also of enduring benefits to the cause for which she dedicates the sale. Frenchburg College gives great promise for good among the Mountaineers in that locality. Even if you have a supply of cook books, *buy this one.*

* * *

"What is called the missionary enterprise must be frankly and enthusiastically avowed to be our primary concern."

The American Bible Society has just added to its interesting list of versions of the Scripture in the languages of the North American Indians, a translation of the Book of Genesis and the Gospel of Mark into the language of the Navahoes. This is the first publication of the translation of the Scriptures into the tongue of these people. The version has been prepared by the Rev. Leonard P. Brink, of Tohatchi, New Mexico, connected with the Southwest Indian Conference, an interdenominational mission at work in that region. There are said to be 25,000 Navahoes in the United States, and there are at present, Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them. These Scriptures will help in the education of the people, and in the formation of a Navaho literature.

* * *

Correspondents please notice that the address of Miss Carrie Buchanan, Principal of Luxor College, Egypt, is now Hebron, Indiana, while home on furlough.

* * *

No Christian need have any doubt of the power of the spirit who knows of the triumphs of the Gospel in missionary lands.

Kind words are received from time to time, encouraging the work of the *Women's Missionary Magazine*. One aged reader of the Magazine, Mrs. Cynthia Ross at Belle Center, writes—Oct. 6th, "This is my 79th birthday, and as my subscription expires this month, I will send $1.00 to pay as far as it will for my renewal. The dear old Magazine—I want it as long as I live."

Another writes—"Goldfield, Iowa, has more than doubled its subscriptions the past year."

This also might find favorable repetition in other congregations, we are always thankful for the good word of the pastor—"Our pastor, Rev. J. R. J. Milligan said, in our last missionary prayer meeting, that he wished 'every woman in the Church would become readers of the Magazine and especially every woman in the society, for' said he, 'I consider it the best Missionary Magazine I read; equal to the World's Missionary Review, and when it comes into the house, I read every word that is in it, and it should be an inspiration to every reader.' "

"We all enjoy the many well written instructive articles very much."

Sincerely Yours,

Sarah C. Puttney,

Cleveland, Ohio, October 17, 1910.

* * *

How are we going to pray fervently without knowing intelligently.

We as churches—as men, women and children—are entrusted by Him with the commission to carry the tidings of His Saving love to the uttermost ends of the earth, to preach Him among those who have not heard.

The Moody Bible Institute of Chicago, is broadening its work for women by a course of training for deaconesses, which will be introduced with the new year. It will add to the present instruction in the Bible, Gospel music and Christian work, a systematic course of instruction in household science, domestic arts, industrial work for children, and nursing as well as discussion of practical social problems from the New Testament point of view.

Like its other work, all this will be free to students of every denomination, and from every part of the world.

* * *

Appoint agents in Societies for sale of Cook Book. Do it before the holiday rush. Do it now.

The women of Union congregation, Butler presbytery, met at the parsonage on November 5th, and re-organized the Women's Missionary Society. The society begins with a membership of sixteen. *Seven new subscribers* to the Magazine have already been secured.

* * *

As soon as our women realize the needs of a new College at Frenchburg, Kentucky, under the care of the Women's General Missionary Society, they respond They will help to hasten the completion by a large sale of the Cook Book.

Miss Elizabeth Mehaffey of West Alexandria, Pa., was the first to respond with a subscription for the United Presbyterian cook book. Others who have ordered the book are, Mrs. John H. Dury of Sewickley, Pa., Mrs. James McConagha, New Concord, O., Miss Jennie H. Clark, Washington, Pa., and Mrs. J. G. Lambie of Glenosborn, Pa., Mrs. J. C. Doty of San Diego, Cal., helps the good work in a substantial manner by ordering five copies, four of which are to be sent to her friends. There could be no nicer gifts. The recipes in this book are excellent and from many sources. The book is nicely printed and bound in cloth with red lettering on cover. It it most suitable for a Christmas present and the object of its labor enhances its value.

* * *

The United Presbyterian Cook Book will do for a Christmas gift and a wedding present. It is printed on fine paper and handsomely bound in cloth.

ORDERS RECEIVED NOW.

The Jubilee of Women's Foreign Missionary Societies.

1860 --1910

This year, 1910, marks the fiftieth anniversary of Women's organized work for Foreign Missions in America. The Central Committee on United Study, with the approval of Women's Mission Boards, inaugurated the plan of holding a series of meetings, beginning in October 1910, including thirty of the largest cities East and West, some in the South, culminating in a great gathering in New York City, in the spring of 1911. The

HELEN B. MONTGOMERY.

Mrs. Helen Barrett Montgomery is known personally to some of our readers, especially as the author of two of the text books in the United Study, which the Missionary societies have been prosecuting the past ten years, were secured, and she, with other representative women, presents the cause of Missions logically and clearly as the supreme business of the Church.

Western cities have magnificently met the proposition though contending with long distances and short time for preparation. Stimulating reports come from each city where the Jubilee has been held. The promise, "My Watchmen shall see eye to eye," is brought to mind, as wave after wave in a rising tide of good reports is being circulated—a parallel to the Orient's call for light and knowledge, which grows louder and louder.

The Object of These Meetings,

is to enlist the attention and interest of women, who are not reached by other methods. As the result of a careful estimate, but twenty per cent of the women of the churches have identified themselves in any way with the cause of missions. Second, that God may be honored, and His name glorified; that His work for women in heathen lands may be increased; that the spirit of unity among His children may be advanced, and that Christian women may have an ineffable vision of the greatness of their privilege, and above all, that *all women* may pray more earnestly, more intelligently, more efficiently for the coming of His Kingdom.

Two members of the Magazine Committee—Mrs. S. M. Kelso and Mrs. W. C. Hutchison, were present at the meeting in Cincinnati, November 17 and 18. They cheerfully add their testimony to what has been said by newspaper reporters, and by those in attendance, that the meetings are marked by a spirit of devotion and an earnest desire to help in advancing the cause of the Lord. Mrs. Montgomery, at the head of the speaking forces of the campaign, says—"The missionary spirit that is sweeping the country today, is the greatest religious movement this country has ever known. It had its origin in the Laymens' Movement, and it is followed by the campaign of women. With the wave at Oakland, California, the missionary spirit has been on the crest ever since." Including

enthusiasm and interest, there is a spontaneous inflow of missionary pledges and offerings to the treasuries of the denominational mission boards, greater activity in missionary circles is confidently expected.

This missionary field work is developing the unity and co-operation of purpose, all earnest workers have been wishing for. The field is the entire world. One says, "The United States of America is the location of the missionary troops. What a magnificent campaign it is—the generalship and the great purpose is of a character to excite admiration from those not interested in missions. The great army of women devoted to the extension of Christ's Kingdom, care little for the world's applause. Loyalty to the Great Captain finds its best expression in loving service. If God hears and answers the united prayer of two or three, will not His ear be open to the cries of the multitude of women, who in the past weeks, have gathered in His name to plead for one object, and to seek a deeper fellowship with God in Christ. Thus the collective spiritual forces of the Church, will be made a mighty agent for the achievement of glorious Gospel results and untold blessing.

Much might be favorably said of the Christian fellowship and cordiality which is exhibited on such large occasions, and of the good cheer pervading a company of sixteen hundred and twenty-four women at the luncheon served at the Grand Hotel. This is all pleasant to enjoy and remember, but to do our part as Christian women, in bringing about the Kingdom of our Lord, is a staggering proposition, but part of a noble and majestic program.

Preliminary meetings have been held in Pittsburg to plan for a Jubilee meeting February 16-17, 1911. It is hoped that the women of our United Presbyterian Church in the cities and the adjacent towns, will avail themselves of the opportunity of joining their forces in large numbers and contribute in full measure, to the success and profit of the occasion.

How You Can Help.

1st—Pray for the outpouring of the Holy Spirit on all the services, for Divine guidance in every Committee and for the ability personally, to interest others in this great movement.

2nd—Whilst the aim is not social, but missiona y, though social means may be taken to accomplish the end—try to secure the names, especially of those not interested in missions, to attend the luncheon.

3rd—Interest the women in each church in the denominational Conference, and attend all the meetings possible yourself.

Mrs. Dr. J. P. Cowan of Indianapolis, in a private letter says:

"The Jubilee was beyond anything we looked for. O Lord, "increase our faith and we will see marvelous things." Our rally was small in comparison with others, but every woman offered prayer and pledged greater devotion and loyalty to our Master and our Church, which means finally larger contributions. I was present at every session and feel I can go on awhile longer in the work, after getting such help and inspiration.

Study for the Month.

JANUARY—A STORY OF BEGINNINGS.

Text book—"Western Wo n en in Eastern Lands"

Suggestive scripture lesson—2 Kings 5:1-19.

Roll Call, name early societies and prominent women in missions.

Topics for Consideration.

1. God's providential preparation of women for active work in missions.
2. What fifty years of Women's work has done for women in heathen lands.
3. Valuable contributions made by Women's organizations to Christ's Kingdom.
4. A character sketch—Mary Lyon.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Seven Bible Rules for Workers.

A Thank-Offering Message.

The "Ingatherings" held largely in October and November, closed the giving of thank-offerings for 1910. Then what? Then, lay plans for even more successful work for the fall of 1911. Remember that the 1912 offering will be our 25th—our Silver Anniversary offering. Adopt seven Bible rules which, if carried out in the right spirit, will not only insure success, but will call forth God's richest blessings upon the givers and gifts

Rule one—*System.* Let all things be done decently and in order.—1 Cor. 14:40.

Work systematically in all you do. Have a certain time—early—to distribute boxes and free literature. Canvas your congregations and bring in new members into your societies and thus increase the number of workers and givers. Urge the giving of a certain amount—say on the Sabbath—while God's blessings, which call for expressions of gratitude, are in their minds.

Rule two—*Unity.* Be ye like minded of one accord, of one mind. Phil. 2:2.

Be united—not divided, in all your work. Plan to have every society—Women's, Young Women's and Juniors, represented on your thank-offering committee. and where possible, give each society a part on the program at your "Ingathering." In union there is strength—even in your giving.

Rule three—*Courage.* Be of good courage; fear not, for the Lord, He it is that doth go with thee. Deut. 31:6.

Whenever "Thus saith the Lord" is written upon any line of work, you need not fear to push it anywhere or at any time. For twenty-three years, God has set His seal of approval upon our thank-offering work, and has never allowed it in any way, to interfere with gifts to the Lord's work through other channels. Hence you need not fear to push it in any congregation. "Work, for I am with you," saith the Lord

Rule four—*Consecration.* Consecrate yourselves today to the Lord. Ex. 32:29.

Do not delay, but give your whole heart and body to your Lord's work. Devotion to any cause helps to lighten any burdens that must be borne.

Rule five—*Enthusiasm.* Be zealous of good works. Titus 2:14.

Webster defines enthusiasm as "ardent zeal." Emerson says—"Nothing great was ever achieved without enthusiasm." Zeal or enthusiasm gives life. Lack of enthusiasm oft times kills. A good cause sometimes dies for lack of zealous leaders and helpers. Be zealous in all your thank-offering plans for the coming year, and don't let it die for lack of enthusiasm.

Rule six—*Self-Denial.* Whosoever will come after me, let him deny himself, and follow me. Mark 8:34.

In your thank-offering work, deny yourself time from less important work, to work up an interest in this beautiful form of giving to the Lord, not only for the rich blessings that will come to your own soul, but to the souls of others.

Deny yourselves in the use of money that you may be able to give liberally to Him Who "daily loadeth you with benefits."

Rule seven—*Steadfastness.* Be ye steadfast, unmoveable, always abounding in the work of the Lord. 1 Cor. 15:58.

Stand fast by your work. Let nothing move you. If members of our missionary societies do not stand firm by the thank-

offering work, who will? Paul says, not only "stand fast," but, "abound in the work of the Lord," then, "your labor will not be in vain in the Lord." The Lord hath promised to reward the faithful doer and, "He is faithful Who has promised."

Workers, take these seven rules, study them in the light of God's Spirit; adopt them as your personal rules in all your work. Bind them together with daily prayer, and God will crown your efforts with SUCCESS.

Good News.

Thus far reports from all parts of the Church show an increase in the amount of offerings over 1909. The Junior Societies are, even at this early date, reporting their average of one dollar and over per member, so as to be included on the Honor Roll. God bless the dear wide-awake, enthusiastic, busy boys and girls. Think of the generous, active workers the Church of the next generation will have, when the chlidren of today will become the men and women of the future.

Is There Not Something Wrong?

Surely there must be something very wrong, if any members of a society are content with giving the same amount of contributions and thank-offerings this year, that they gave last year. And if there is no real sorrow over giving less, that is taking a backward step—and no efforts put forth to reach a higher plane of giving, is it not time to ask—Am I really interested in the advancement of Christ's kingdom? If we have real true love in our hearts for Him, we cannot but love the cause of missions, which is nearest and dearest to His heart.

The work under the care of the Women's General Missionary Society, like all successful work, enlarges from year to year. More work means more workers; more workers mean more salaries; more salaries mean larger contributions, and more liberal thank-offerings. Are societies planning to meet the need?

Annual Reports of Presbyterial Thank-Offering Secretaries.

(CONTINUED FROM NOVEMBER.)

At the close of Mrs. W. D. Morrow's report to Monongahela Presbyterial, she made the following earnest appeal:

"I appeal to every woman present and to every society to plan at once to make faithful use of the thank-offering boxes, and watch for the results.

What of the future? Have you thanked God yet for our increased offering of the year just closed? Is there, in your box, a gift placed there as an expression of gratitude for our $7,302? If you have not already done so, will you not do it to show God you are grateful that He gave us an increase, and that we may, together, begin the new year "with thanksgiving" to make our "requests known to Him."

While we rejoice in the forward step we have taken, none should say that we have reached as high a standard of giving as we could and should. Sisters, what is gratitude for what Christ has done for you leading you to do for Him? What has it cost you to be a Christian? Have you given up anything you held dear, that His kingdom might be advanced? Have you in any sense, partaken of Christ's self-denial, in becoming poor for the sake of those who are without Christ and without hope in the world?

Did you ever know a woman to hesitate about spending ten cents for a car fare if she wanted to go some place? *Yet very many think they cannot afford to give ten cents a week as a thank-offering for Christ's cause.* Has not Jesus good reason to say of us—"Ye call Me Lord and Master, and ye do not the things which I command you." What has He commanded? "If any man will come after Me, let

him deny himself and take up his cross and follow Me." "Freely ye have received, freely give." I fear that "Seek ye first the Kingdom of God and His righteousness" is sometimes reversed, and the practice at least, is—Seek first the things you desire for self, and give God what is left.

What will choice raiment and all the things earth can give avail us, when we stand before our Judge, if we fail to do the things which He commands? I plead with you for a thank-offering this coming year that will *cost* you something. Determine with David, that you will not sacrifice unto the Lord your God, of that which costs you nothing. As your thank-offering secretary, I set before you as your standard for 1910, an offering of not less than *ten thousand dollars*. Why? Because a proper expression of God's manifold blessings demands it, and if all other reasons were swept away—because God gave His Son to die for us. Why? Because the work for our Lord needs it. We have prayed for open doors; God has opened them wide and His people are not ready to enter. He is marching faster than we can follow Him.

Should not the Spiritual need in all our mission fields lead us to hasten our footsteps? How can the $10,000 offering we set before you, be procured? If every society in this Presbyterial will increase its last year's offering *one third*, and a few add a little more, it will be done. Some societies could and should *double* their offerings.

Let every Senior and Junior society give an offering. The average per member per week, for Women's and Young Women's societies last year, was *less* than 5½ cents. Our standard is *ten cents* per week. Let us, as individuals, aim to reach it. We can always count on God doing His part. Can we count on His people to do theirs? Let us pray for it. We have the promise, "Ask, and ye shall receive." Let us ask in faith. Is anything too hard for the Lord? He knows where the money is. He can move hearts to lay it upon His Altar. His resources are boundless. He can draw it forth from channels unseen by man. If we want it enough to give ourselves to earnest, believing prayer, we will get it. Let us plan for it. Set before your societies, an amount at least, *one third* higher than the past year, and work to reach it. Let us push. Go home to your societies. Tell them what we want to accomplish this coming year. Do not forget all about the thank-offering during the summer months, but keep everlastingly at it, in season and out of season. Don't say the standard is too high. The standard is often placed too low, and we don't ask enough.

Don't say—"I don't see how we can do it." Sow the seed, pray for God's blessing and leave results with Him.

Enthuse your society. Do like Caleb and Joshua. Take a good report and say to your people—"Let us go up and possess the land for we are well able." Sisters, we *can* do it, we *ought* to do it. May God give us the determination to say—"We WILL do it."

☞ *How many Presbyterials will be on the banner list this coming January for having the thank-offering blanks all filled in by their societies? Which will be first?*

How many Presbyterial Thank-offering Secretaries will "try, try again and again" until they get all the society blanks returned, and after having compiled from them their annual reports for their Presbyterials, will forward all promptly to the General Secretary's home address, 15 Marshall Ave., Allegheny, Pa.? Who will be first? ☜

Very Important.

No one who is interested in the thank-offering work can possibly keep in touch with it, unless she is a reader of the *Women's Missionary Magazine.* Every one needs to promptly renew her subscription from year to year *on time* so as not to lose any numbers. Reader, what would you think of a carpenter going to work without tools—sharp tools?

What would you think of a man who put his money into some kind of business and then was too careless and indifferent to read reports of how the work was being carried on and of the results?

What would you think of yourself if you gave your contributions and thank-offerings to help support the wonderful work that is being carried on in the mission fields under the care of our Women's General Missionary Society, and you were not interested enough to read the only periodical that gives direct news to date from these fields?

If you give your gifts and send up earnest prayers with them, you will not only be hungry to know the latest news from month to month, such as is given in the *Women's Missionary Magazine,* but you will put forth zealous efforts to have it taken and read by every woman in your congregation.

Try praying and working for the Magazine and watch for the blessed results God waits to give.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Sialkote, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

——

"Her life is her eulogy."

Suggested Program for January.

THEME - What our mothers have told us - beginnings.

SCRIPTURE LESSON - The healing waters. Ez. 47:1-12.
See Text Book. Page 40.

SING - Nos. 95, 96.

PRAYER—for women's work in general.

ROLL CALL - Important dates.
As these are given, have them placed rapidly on the board, to be reviewed by society.

NARRATION—Relation of Mrs. T. C. Doremus to early missionary work.
Consult "Eminent Missionary Women" by Mrs. J. T. Gracey.

PRESENTATION—of heirlooms from pioneer societies:—
(*See Text Book*)
(a) Mary Webb's carriage. (b) Sally Thomas' legacy. (c) Pair of patched shoes. (d) Memory of Ann Wilkins. (e) Japanese basket. (f) Silver coffee pot.

DISCUSSION—What are the most valuable contributions made by women's societies to the cause of Christ's Kingdom?

PRAYER—for the women who are engaged in this study course.

SKETCH—Beginning of our own women's work.

BRIEF PRAYERS - for United Presbyterian Women's General Missionary Society.

Suggested Helps.

WALL MOTTOES—"If you want to serve your race, go where no one else will go, and do what no one else will do." —Mary Lyon. "Here am I, send me to the first man I meet or to the remotest heathen."—Thompson. "That land is henceforth my country, which most needs the Gospel."—Zinzendorf.

CHART—On a large sheet of paper or muslin, print the title. Underneath, mark off a square of three inches, labeled, "One Organized Woman's Foreign Missionary Society in 1860." Opposite this tiny square, mark an oblong two feet nine inches long by one foot wide. Label this, "Forty-four Organized Woman's Foreign Missionary Societies in 1910." These squares may be made of colored paper pasted on, or outlined in broad strips of paper or tape, or painted with a brush. A more striking illustration would be a pyramid made of forty-four building blocks, contrasted with a single block. A flag floating from the top of each could bear the legend. This could be made an object lesson instead of chart, by using actual blocks.

From, *How to Use.*

TEXT BOOK—With this program, we begin the study for the new year, which is a review of fifty years of women's organized efforts for missions, and the young women certainly will be inspired to even greater efforts, as we realize the splendid work done in the past. And as we are conscious of the power of prayer in that work, will we not rely more on that same source of power and make the devotional service a more important factor in our meetings? The text book—"Western Women in Eastern Lands," by Mrs. Helen B. Montgomery, is most interesting and should be accompanied in the study by the pamphlet, "How to Use," by the same author.

Reading Contest.

The reading contest is on! Is your society interested? If not, why not?

The following is a suggested list of books for those who do not have a list to choose:

1. Servants of the King, by Robert E. Speer, 35 and 50 cents.
2. Tamate (Chalmers), by Lovett, $1.25.
3. Daybreak in Korea, by Baird, 60 cents.
4. The transformation of Hawaii, by Brain, $1.00.
5. A Chinese Quaker, by Eyster, 50 cents.
6. Pandita Ramabai, by Dyer, $1.25.
7. The Little Green God, by C. A. Mason.

For a more complete list, secure Missionary Leaflet No. 2, by Delevan L. Pierson.

Funk & Wagnalls Co., 44-60 E. 23rd St., New York.

Trust Him.

BY MISS ELSIE JOHNSON, DAYTON, OHIO.

Trust Him; hear His voice,
For He shall lead you out
From paths perhaps you chose
To upward ways unknown;
Where, lifted from the plains of earth
Transformed in His own likeness
You shall stand before the King—
And bear the message to
Some lost one, whom Christ longed to save,
And joy shall then be yours
Because of one more soul recorded over there.
One more to help you in His name
Prepare the lives you touch;
For future happiness, for heavenly joys
Count not the cost; it cannot be a sacrifice
To minister for Him.
He meant your life to be
A constant ray of sunshine
Touching those along the way
And when those Heavenly portals
Open wide for you,
The words, "well done," echo and re-echo
In your soul.
Life shall then be complete,
And peace, that perfect peace
Shall then be yours.

The Prayer Life of the Young People.

BY ROBERT L. DEAN.

The prayer life should be the inner life we live day by day before the Master. Christianity is defined in the Encyclopedia Brittanica as the presence of Christ among His people, and all that is implied by such presence. At the outset, there should be a masterful study of the temptation of Jesus. Nothing else will quite take the place of this. Discover the powerful motives of His for complete surrender to the Father's will and make them your own. Read the Bible account over and over, and get what commentaries you can for further light. Notice how he shunned mere expediency and short-cut methods to attain spiritual good without His Father's fullest approval.

Following this, will come the verse Ps. 25:14—"The secret of the Lord is with them that fear Him, and He will show them his covenant." Observe how this declaration makes clear, things perplexing to many.

There was a lad who saved his pennies for a small telescope. It came, and he knew not how to use it. Vainly he drew out the slides but to no advantage. One day he happened to bring the lenses in focus with the distant objects. How near and clear they appeard. The far away house and landscape were brought close to him, clear and distinct. Thus God's covenant, which is really the covenant of grace, He makes them to know (for such is the marginal reading) who fear him. This, I believe, cannot be fully revealed to us except as we are brought in right relation with the Master.

This will lead us to Luke 9:23—"If any man will come after me, let him deny himself and take up his cross daily and follow me." If we are disciples, this is the test of discipleship. Please note the last phrase, "follow me." Follow Jesus in word and doctrine. Follow Him in worship and prayer. What He would not do, let us avoid; what He would do, let us imitate.

We understand that the "whole word of God is one to direct in prayer." "Thy word have I hid in my heart that I sin not against thee."

It would be well if there were a Bible in every room of the house.

There is a real stimulus to ones faith to go back to that pure age of Christianity, the time of the apostolic church. I cannot find that anything in the church's subsequent history has equalled the sublime faith, heroism and triumphs in the first three centuries of its existence when it practically won for itself, the Roman Empire. Nor does it appear that the vantage ground, lost by the church's succeeding faithlessness, was ever regained. From the rock-hewn catacombs of Rome, which at that time received the bodies of from four to eight millions of Christians, comes a voice testifying the "power of the religion of our God to change the lives of men who had been living in the midst of a gross and sensuous heathenism, and to make them not only pure and holy, but heroic even to suffering a martyr death

Dr. Torrey's suggestions are good:

First we rest absolutely on the finished work of Christ as the only ground of acceptance before God.

Second, that we put out of our lives every known sin.

Third, that we surrender ourselves absolutely to God for Him to use us as He will.

Fourth, that we openly confess our acceptance of Jesus Christ as our Saviour and Lord before the world.

Fifth, that we really desire the anointing for service.

Sixth, that we definitely ask for it.

Seventh, that we take, by faith, what we ask for.

Jamestown, O.

Our Special Workers.

Young women, in making your list of friends to be remembered at the Holiday season, do not forget our *Special Workers* who would appreciate a little remembrance or message of encouragement.

New Societies.

We are glad to report the following new societies—Princeton, Indiana; Deer Creek, Pa.; Commerce, Detroit Presbytery; First Providence, R. I.; Millers Ferry, Ala.; Cherry Fork, Ohio; Forest Ave., Bellevue, Pa.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh Pa.

Question Box.

So many questions on Junior work come to the Secretary from month to month, it has been thought best to give the department this month, to answering questions.

"What is the advantage of dividing the Junior Society into Circles of ten or more, each?"

One society of which I have knowledge, with an enrollment of eighty and an attendance of forty-five to fifty, a large proportion of them boys from nine to fifteen, became so unruly that the Superintendent and assistant were about ready to resign. The suggestion was made that the society be divided into Circles. The older boys formed one Circle, the older girls another, then the younger boys and girls together, with a leader for each Circle. It worked like a charm. Each Circle set to work to find a name by which their Circle would be known, and to plan for what their Circle would do. Some of the results were: No further disorder, greater interest in the meeting, a desire to be and do something, more of a willingness to give, the development of the dull child, as he cannot be in the mass and a wholesome rivalry as to which Circle will do the best. The society is a unit in the opening and closing exercises.

"How arrange a society to get best results in deportment?"

The above answers this question. But sometimes bad deportment is caused because the superintendent is not there on time, and the Juniors get into a perfect gale, and then it is hard to subdue them. The superintendent should always be early and have books or pictures or objects for the Juniors to look at, or gather them around her and talk enthusiastically about her plans for the society and what she wants them to do, or have a praise service while the others are gathering. In one instance, where the boys were unruly, some of them were formed into a "front seat brigade," and occupied the front seats. They did not know why they were selected, but they were proud of the honor of belonging to the "brigade." In another instance, the real disturber was made the black-board artist, and he was expected to take his seat in front of the black-board.

"Is it necessary to have a Little Light Bearers Circle where there is a Cradle Roll in the Sabbath School?"

The Little Light Bearers Circle is a part of the plan for the great missionary movement carried on by the women and children in the Church and should be in every congregation. The two can be combined without the one infringing on the rights of the other.

The money paid by the Little Light Bearers is used in caring for the sick babies in Sialkot Hospital, India.

"Is the Little Light Bearers a part of the Juniors?"

It may be, or in many instances, some one not connected with the Junior, is appointed to have charge. At the age of six, they are graduated into the Junior Society.

"Do tell us some way to get the mothers more interested!"

Send to the literature department for the leaflet, "The Mother and the Junior society," and send it to the mothers in the congregation. These leaflets are 10 cents a dozen. This shows the importance of the co-operation of the mothers in Junior work.

Where the Little Light Bearers are first formed, the names of the babies may be handed over to the Primary Superintendent, and called her Cradle Roll. No fee

is asked from these babies, but she visits them and sees that they are promoted into the primary at the proper age.

Where the Cradle Roll has precedence in the congregation, the Little Light Bearers Circle can be explained to the mothers, and those who wish their little ones to have a part in the great work of telling the Gospel story to heathen mothers and children, will enroll their babies in the Little Light Bearers Circle by paying 25 cents a year for them, or accepting a little pink box for baby, where, with his or her own dimpled hands, the money can be dropped in from month to month.

If this arrangement is not satisfactory, a Circle can be formed of the little ones as soon as they are promoted into the primary, at the age of three until six years.

"What would you suggest to use in the youngest Junior Circle?—ages from five to nine."

Next year the Junior Missionary Magazine will devote a page each month to the younger class of children in the Junior society, written by one who has had experience with the little tots.

"How to tell stories to Children," $1.00, and "Story Tell Lib," 75 cents, are highly recommended to teachers of young children.

"Why cannot we have more helps on the Junior topics in the Junior Magazine?"

The Junior Magazine is a Missionary Magazine and the larger space is given to the Missionary topic. Excellent helps on all the topics will be found in the Christian Union Herald and Youths Evangelist and in papers of other denominations. If we could increase our subscription list to ten thousand, and enlarge our Magazine, better service could be rendered, but our Editor laments every month, the lack of space to do what we would like to do.

Our space is more than filled, but the questions not all answered.

☞If you are pleased with the question box, send in more questions and we will continue in the January number.☜

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

Regular meetings of the Board were held in the Women's Board Room, October 18th and November 1st. Miss Brown was in the chair and conducted the devotional exercises at both meetings.

Treasurer reported receipts for October $8,582.01. Disbursements, $9,381.85. One new life member—Mrs. J. G. Houston of Wilkinsburg, Pa., and one Junior life member—J. Charles Cusack of Wellington, Col., were reported.

Bequests of $250 for foreign missions and $250 for home missions were received from Mrs. Maria E. McCune, an inmate of the Home for the Aged, who made this provision for missions upon entering the Home. Mrs. Mary McFarland of New Athens, Ohio, gave $350 to build an annex to the Robinson Hospital in Miller's Ferry, Alabama, as a memorial to her daughter, Dr. Bessie McFarland.

Miss Winifred Heston of East Jordan, Mich,. was recommended to Foreign Board for appointment to medical missionary work in India. The Young Women's Society of the Sixth Church, Pittsburg, will continue to pay the salary of medical missionary.

A home missionary was granted to Woodlawn, Pa., and Miss Mary A. Workman of Fletcher, Ohio, was appointed to this work.

A pleasant surprise was received at the meeting of November 1st, when one of

our Pittsburg pastors offered to support another missionary to the foreign field.

A cordial invitation was received from Rev. J. Fulton Wilson of Bellevue, to hold the December 6th meeting of the Board at the Forest Avenue parsonage. This invitation was accepted with many thanks.

Mrs. Alter, who has been in Frenchburg as house mother to the faculty, has been appointed Home Missionary there, until the end of the school year.

The Committee that attended the dedicatory services at Frenchburg, came home full of enthusiasm for the new work. At the services on Sabbath evening following the dedication, many of the people seemed ready to become christians, and Rev. J. Ferguson of Bellevue, has been sent for two weeks to conduct the series of meetings. There is an enrollment of 94 in the school at present, and they would like to have another school room fitted up, and employ another teacher.

In the Parsonage Secretary's department, $500 additional loan was granted the Forest Ave. congregation. A loan of $400 for three years was granted the Majors, Nebraska, congregation. and a loan of $1500 granted to the congregation at Manhatten, Kansas, and an additional loan of $1500 granted to Gary, Ind., congregation.

Home Secretary received reports from Good Hope mission. Miss Wishart—50 calls—Dayton, Ohio, Miss Warnock made 105 calls last month. Miss Lippert, Spokane, made 109 calls. Miss Sallie Dickie of Johnstown, Pa., made 55 calls and organized a Junior Endeavor society with 50 members, Rev. Speer, Simnasho, First Italian Mission, Columbus, Ohio, and 2nd San Francisco.

Junior Secretary reported three new societies in her department—3rd Church, Youngstown—Plain Grove, Mrs. Wm. Elliott, superintendent, and a Little Light Bearers society in Caledonia, N. Y., with Mrs. Clarence Williamson, superintendent.

Twenty-five dollars was received from Rock Island Presbyterial to pay expenses of a child in girl's school in Tanta, Egypt, to be known as the Cora McMillan scholarship.

An interesting report of the Women's National Foreign Missionary Jubilee Convention, held in Denver, was received from Mrs. J. N. Gordon, who was appointed delegate by board, to represent the work of the W. G. M. S. of the United Presbyterian Church.

Other appointments were made as follows: Mrs. Rutlege to Convention in St. Louis, Mrs. Logan to Cleveland, Mrs. Hattun to Detroit, and Mrs. LeVoy to Convention in Omaha.

An interesting letter was received from Mrs. H. C. Campbell, describing in her own original way, different stages of the journey. Both Mrs. Campbell and Mrs. Hill have stood the voyage remarkably well.

Miss McNall met with us, and was re-elected to her old positions of Statistical and Railroad Secretary.

Young Women's Secretary reported two new societies—Cherry Fork, Ohio, 19 members—Miss Hazel Craig, President and Millers Ferry, Alabama, with 6 charter members—Miss Mattie Sinclair, President.

(Mrs.) Ada Kerr Wilson
Secretary

Treasurer's Report for month of October, 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Miscellaneous	TOTAL
Allegheny	98 00	312 00	154 00	8 00	47 00	10 00	10 00								10 00				5 00	654 00
Arkansas Valley	9 00	28 00	4 00	4 00	8 00			8 00												51 00
Beaver Valley	15 00	100 00	20 00		18 00							25 00			32 00	7 00				217 00
Boston	20 00		21 00		11 00	11 00														63 00
Cedar Rapids	10 00	67 00	10 00	81 00		2 00														170 00
Chartiers	40 00	325 00	56 00	5 00	30 00															456 00
Chicago			5 00		10 00		10 00	10 00												35 00
Cleveland	33 00	175 00	51 00	10 00	10 00															279 00
College Spring	14 00	430 00	28 00	5 00	5 00															482 00
Colorado		100 00																		109 00
Concordia	12 00		5 00	10 00																27 00
Conemaugh		23 00				2 00								5 00						30 00
Delaware	29 00		2 00		2 00		2 00													35 00
Detroit	28 00																			28 00
Frankfort	5 00																			5 00
Garnett	10 00	29 00	10 00																	49 00
Idaho				2 00	2 00		4 00													8 00
Indiana Northern	5 00		6 00																	11 00
LeClaire	29 00		10 00																	39 00
Los Angeles	30 00	265 00	110 00	18 00		3 00	22 00	4 00												452 00
Mercer	45 00	405 00	32 00												14 00					496 00
Monongahela	58 00	466 00	148 00	35 00	131 00	16 00		15 00			20 00				10 00	35 00	10 00			944 00
Muskingum	10 00	2 2 00			5 00		10 00													227 00
New Jersey	57 00	6 00		2 00	3 00															68 00
Ohio First	26 00	183 00	34 00		36 00	18 00	3 00	2 00											3 00	305 00
Oklahoma	2 00		5 00	3 00	5 00															15 00
Omaha	21 00		23 00		2 00		2 00	7 00			10 00									65 00
Pawnee	20 00		15 00			14 00														49 00
Philadelphia	45 00	32 00			12 00		8 00								2 00	2 00	2 00			103 00
Puget Sound	18 00		5 00																	23 00
Rock Island	49 00		22 00																	71 00
San Francisco		5 00																		5 00
Sidney	31 00		10 00	10 00	12 00		2 00													65 00
Steubenville	24 00	70 00	30 00		25 00	3 00														152 00
Tennessee						7 00														7 00
Wheeling	50 00		67 00		10 00									5 00						132 00
Xenia	79 00		25 00				15 00	5 00												124 00
Payments on Loans									835 13											835 13
Interest			30 00											26 26					30 00	86 26
Rent										9 50										9 50

| | | |

GOD SO LOVED THE WORLD

"Stir Into Flame."

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

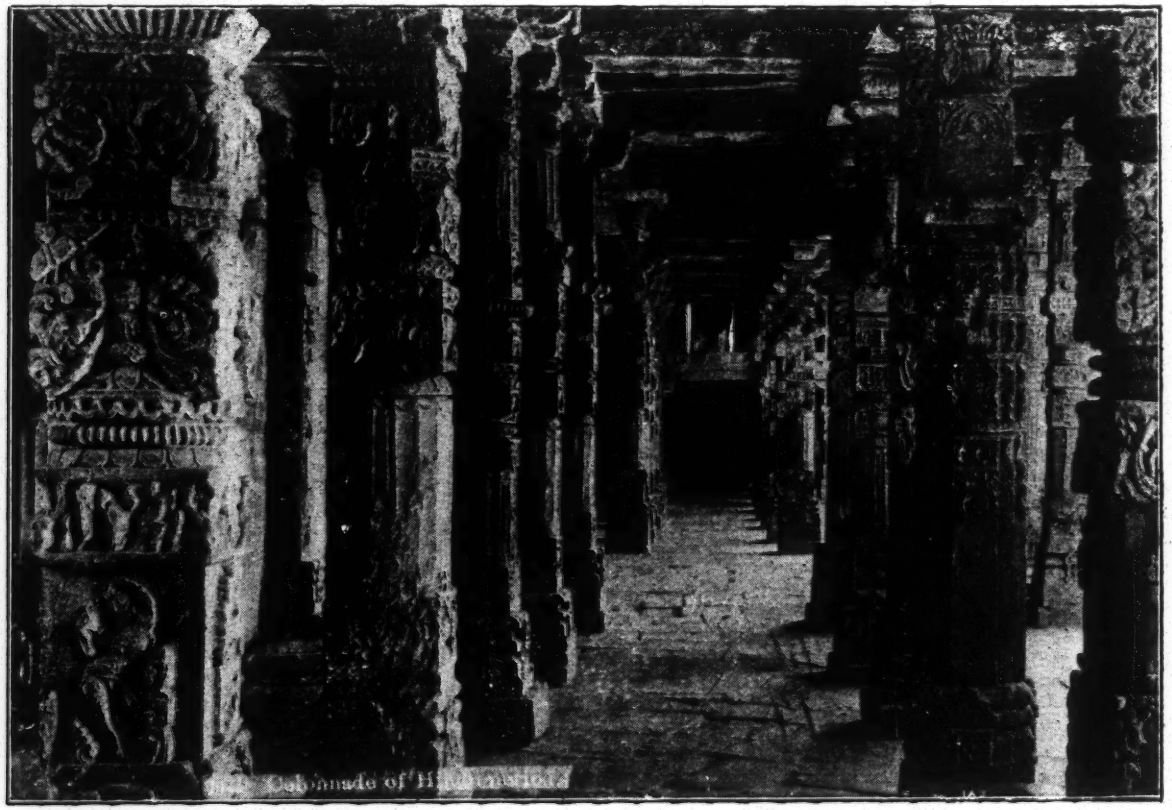
Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling "Must" drives me to pray:
Till Thy constraining Love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in Love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain—
Till prayer is joy—till prayer turns into praise!
Stir me, till heart and will and mind—yea, *all*
Is wholly Thine to use through all the days.
Stir, till I learn to pray "Exceedingly;"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord, *Thy* heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful Cross, that I might live.
Stir me to give *myself* so back to Thee,
That Thou canst give *Thyself* again through me.

Stir me, oh! stir me, Lord, for I can see
Thy glorious triumph-day begin to break!
The dawn already gilds the Eastern sky;
Oh! Church of Christ, arise! awake! awake!
Oh! stir us, Lord, as heralds of that day,
For night is past—our King is on His way!

THAT HE GAVE HIS SON



INTERIOR VIEW OF A TEMPLE AT DELHI, INDIA.

Delhi is noted for its wonderful palaces and many temples, in some respects the most beautiful and curious in the world. Many imitations of their rare architecture are made in other lands, and yet Delhi with all this, offers nothing for women only as Christianity is introduced and accepted.